



Getting To The Root Of Groundhog's Day



A welcoming committee greets Punxsutawney Phil at Gobbler's Knob, the traditional site of his public appearance.

By David Jans

Like so many traditions in the calendar, Groundhog's Day dates to long before Punxsutawney Phil and his ilk. So does its reputation as the day on which to forecast the weather for the remainder of winter.

This is because Groundhog's Day falls midway between the winter solstice and the spring equinox, one of the calendar's four so-called cross quarters. Predictably, the day acquired religious as well as meteorological overtones, leading to its medieval Roman Catholic name Candlemas.

These days Punxsutawney Phil and, locally, Uncle Coonmunda at the Bridgeton Zoo (see separate story), are prognosticators of the imminence of spring, based on various other beliefs that roughly agree: two weeks more of winter if the verminists emerge from their lairs to overcast skies, six more weeks if skies are sunny.

But the first week of February is a widespread time to wonder when, if ever, winter will end. Fifty years ago in then strongly Catholic Baltimore,

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From The Director

Training Corporations In Cultural Diversity

By Dr. Iveta Pirgova

As the region's leading arts and cultural education provider, WheatonArts is in a unique position to help address the regional business community's corporate development and team building needs. The Center is uniquely located to offer services in the form of corporate retreats. The programs take advantage of WheatonArts' capacity to cater to the business community.

Using our rich experience with our region's cultural diversity we are planning to offer two different types of programming.

Program 1: Corporate Cross Cultural Communication Training. Based on the assumption that in business there is a necessity to identify cultural differences for various reasons, WheatonArts will offer half-day, full-day and two-day programs that will help companies understand what is culture, how to interpret cultural diversity in their own business environments and how to address company issues that stem from cultural differences.

Program 2: Corporate Creative Experience (half-day, full-day). We are aware that today's business leaders are constantly thinking of new ways to keep their team members optimistic as this directly impacts productivity levels and positive results. Taking the team away to a serene environment can create a fantastic setting for reducing interoffice relationship stress. Utilizing our existing resources, WheatonArts will offer half-day and full-day

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Artist In Profile

The Bagpipe Teacher Of Laurel Lake

By Larry Erickson

Alan McGill of Somers Point and Norm Ervine of Ocean City are members of the Nae Brocks Pipe and Drum Band. They tell us how they became involved in this Scottish tradition.

"In 1997 I visited the site of the MacCrimmon Piping School at Borraigeig on the Isle of Skye in Scotland," Alan McGill recalls. "Upon hearing a minstrel pipe play, I was inspired to purchase a practice chanter and committed to take instruction when I returned home. I attended a summer workshop run by the Balgownie School of Piping and Drumming at Moravian College in Bethlehem, PA. My main bagpipe teacher in New Jersey was Joe Stearne of Laurel Lake, who had a pipe and drum band called Nae Brocks, which means No Pants in Gaelic. Joe taught many South Jersey pipers to play the Great Highland bagpipe which has one pipe chanter and three drones. Nae Brocks Pipe and Drum Band has four drummers, three pipers, and Norm Ervine as drum major."

Reminiscing about traveling in Scotland, Norm Ervine speaks up. "On the Edinburgh Castle esplanade in 2002, I attended the Royal Edinburgh Military Tattoo, where national military pipe and drum bands from across the British Commonwealth perform as part of the Edinburgh Festival. As for my musical background, I have played snare drums in school band, sang bar-



Drum Major Norm Ervine leads Pipe and Drum Band, with Bagpiper Alan McGill on left.

itone in the New Jersey All-State Chorus, and picked harjo with Jim Albertson at Margate's Jewish Community Center."

Nae Brocks Pipe and Drum Band got its start, and some of its top players, through Joe Stearne.

"In 1975 I took my father on his first trip back to Great Britain since he left for the U.S. in 1925," Norm explains. "My father was born in County Antrim in Northern Ireland, where families of Scottish descent were called Ulster Scots. Our family kilt, an Irvine tartan, is mostly green with blue and white in the pattern or sett."

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Material Culture

Tailor-Made: The Lenni Lenape Way

By Carol Lively

Among the Lenni Lenape people clothing was usually made from animal skins. During November and December, hunters would hunt deer, bear, otter, fox, possum, rabbit, pheasant, porcupine and turkey. After the meat was distributed among the villagers, the women would work to prepare the hides for practical and functional items. All would be put to practical use, i.e. meat, muscle sinew, hoofs, paws and bones for the making of clothes, rugs, blankets, tents, kobs, cooking utensils, needles and thread.



Left: Deer skin regalia with shell decorations. Right: Regalia from the Post European contact period.



Deer skin regalia with beaded work.

The animal skins had to be preserved or tanned so that they would not deteriorate before being made into clothing, etc. This job was performed by women during the severest seasons (January through March), while outside activities were discontinued. Transforming animal skin into leather and then clothing was a multi-step and difficult process.

The women would scrape the skin of all flesh and fat from the inside of the hide with a bone scraper or stone. The marbled brain of the animal would then be smeared on and rubbed into the cleaned and scraped hide's inside. Chemicals produced in the brain would act to preserve and tan the hide.

They would then be scraped off and the animal skin would be stretched upon a wooden frame for drying. The women would soften the leather by

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Clothing: From Early On, A Status Symbol

Aside from its protective quality, clothing, particularly furs, has always had social if perhaps only legendary significance. Cloth, invented some 9,000 years ago, was not only functional, it also expressed self-awareness and communicated variations in social rank, wrote the New York Times science reporter John Noble Wilford in 1993, noting that it has long been a metaphor for society itself: something woven of many threads into a social fabric constantly in danger of unraveling or being torn.

Tens of thousands of years earlier, however, long before fabrics were made from such agricultural products as cotton or flax or wool from domesticated animals such as sheep, clothing was made from animal hides. These garments often had their own social significance.

In Greek myth, the first of the 12 labors of Hercules was to destroy the Nemean lion whose hide was impervious to weapons but whom Hercules strangled to death, skinning its hide to make a lion-skin cape. In Greek iconography it became the way to identify the hero. In many early tribal societies, the shaman or tribal magician often wore the skin of the tribe's totem animal to increase his powers.

Even today, the white fur of ermine figures in the ceremonial clothing of European monarchy because of its association with purity. In addition, the ermine's black-tipped tails were arranged around the edges of robes to produce a pattern of black diamonds on a white field, subsequently a design in heraldry.

Tailor-Made: The Lenni Lenape Way

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rubbing it or pulling it back and forth on a large stone or rock.

If the objective was to make leggings, shirts or breechcloth all the hair had to be removed during the tanning process. To facilitate this, the skin would have been soaked prior to the initial scraping and set aside for a few days. This assisted the removal of the fur when the skin was defleshed.

This process of "brain tanning" was used by almost every Indian tribe.

Today, oak bark, or chemicals are used to preserve hides, furs and processed leather. Tanned leather was simply made into wrap-around skirts for the women and breechcloth and leggings for the men. Decorations were applied with beads and quills.

The Lenni-Lenape made clothing for the purpose of comfort, functionality and warmth. Shoes (moccasins) or sandals were also made of leather and decorated with quills or beads.

There was one other step in the animal skin procedure. It was customary to thank the animal for its "offering."

Variant: When One Narrative Matches Another

By David Lewis

Variant: Any version of a folk/traditional narrative that bears a striking resemblance to another version of the same narrative. Big Foot and Sasquatch are local examples, of the monster in the woods.

More obscurely, Joseph Campbell in "The Masks of God" illustrates variants on the story of the person who brought fire to mankind, best known in the Greek myth as Prometheus, who stole the secret of fire from the gods. Campbell identifies the titan Prometheus as an example of "The Trickster," such as Mercury in Roman myth, Loki the Germanic figure (who like Prometheus played with fire, particularly in Norse mythology) and a traditional Plains (and Pacific Northwest) Indian figure known as "Coyote," who sees a glow in the dark one evening and organizes a raiding party to steal it from the Fire People.

Perhaps the best known variant is that of the Flood. In his book "Flood Stories from Around the World," last revised in 2002, Mark Isak identifies almost 100 flood myths.

In some cases the variants can be connected. Most Americans know it from the Old Testament book of Genesis, in which God after despairing of the human race, decided to eradicate it after finding nobody worth saving except the patriarch Noah whom God spared instructing him to build an ark. But there are also three floods in Greek mythology: the flood of Deu-



The flood, as depicted here by Gustave Doré, is one of the most common variant themes.

mus, the flood of Ogyges, which ended the Silver Age and the best known of the three, the flood of Deucalion, which ended the First Bronze Age.

As summarized in Robert Graves' "Greek Myths," Zeus, disgusted at his treatment while on an anonymous mission to earth, let loose a great flood that also was intended to wipe out mankind. But Deucalion, who was warned of the flood by his father, the same Prometheus as the fire bringer, built an ark and boarded it with his wife Pyrrha, the daughter of the fellow titan, Epimetheus, and survived the flood for nine days. Graves says it records a flood of the 3rd millennium B.C. Like Noah, Deucalion by some accounts also was the inventor of wine. And both the biblical and the Greek stories may be rooted in the story of the Babylonian flood of Gilgamesh.

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Coming Events

Japanese Ceremonial Dolls Exhibit In June



Left: Old Samurai. Right: Young Samurai.

"Japanese Ceremonial Dolls," is a new exhibition presented by WheatonArts beginning June 1 and continuing through October 3, 2011.

Organized by the Wheaton Arts and Cultural Center folklife program, the exhibition will feature an extensive collection of ceremonial dolls, the meanings and aesthetics of which will be interpreted as they relate both to the *Hinamatsuri* and *Tango no Sekku* festival traditions in Japan and to the present-day practices of the South Jersey Japanese-American community.

Most of the dolls are made of fine silk and have embroidered brocade costumes, as well as beautifully crafted faces with charming, animated expressions. Features include a pyramidal body of elaborate, many-layered textiles stuffed with straw and wood blocks, carved wood head, hands and feet covered with *gofun* (a shining white "skin" lacquer made from ground oyster shell and glue), and human hair.

Some of the exhibited items were made by the late local South Jersey artist, Fusayo Kazanaka, while others come from the private collections of Amorfina Nazario and Mirinisa Kloss.

The exhibition is part of a broader program planned to explore Japanese and Japanese-American culture. It will include workshops and performances. It will be a partnership project among WheatonArts, the SeaBrook Educational Center and the New Jersey Folklore Society.

From The Director

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programming that will focus on creativity as a means to peer engagement, team building and individual self discovery. The full-day program will also include components of the Corporate Cross Cultural Communication Training.

Community/Family Traditions

Getting To The Root Of Groundhog's Day

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the eruption of the first crocus in the Bishop of Baltimore's garden was an annual page one event in the *Baltimore Sun*.

***Far and wide, the start
of February has been
time to wonder when,
if ever, winter will end.***

This notion of Candlemas as the turning point of winter is supported by "The Book of Days," a compendium of facts and traditions about the calendar written in 1829 by the Scottish historian Robert Chambers, accessible online at www.thebookofday.com. The entry for February 2 offers evidence that on Candlemas Eve, the plants put up in houses to celebrate Christmas were to be removed. It cites a verse by the 17th century English poet Robert Herrick:

*Down with the rosemary and bays
Down with the mistletoe
Instead of holly now ignore
The greener box for show.*

In the 16th century the church sanctified February 2 by proclaiming it the festival of the purification of the Virgin Mary, who like the mother of any other son born into the Jewish faith was ceremonially unclean for 40 days after childbirth, according to the Old Testament book of Leviticus. The word February itself comes from the Latin word for purification, *februare*,

observed on or about the mid-month full moon or February 15.

(How the Jewish purification of Mary and February came to coincide is a source of speculation: did dating the purification date with that of the Roman *Februus* add weight to the identification of Jesus' birth with that of the pre-Christian New Year's child?)

Anyway from early on, Candlemas was marked by the blessing of candles by the clergy and their distribution among the people, sometimes even by the pope. One theory is that it symbolizes Jesus' role as a "light to lighten the gentiles." Another is the notion of candles, at first, as purificatory in themselves. Or it might simply have been just one more celebration of the lengthening of the daylight hours.

None of this, however, bears on the Candlemas forecast. Groundhog's Day predictions have little to do with religion and even less with science. A lot of it is just local superstition.

It begins with Celtic holiday Imbric, also about February 2, the day on which a Gaelic hag named Cailleach gathers her firewood for the rest of the winter. According to her Wikipedia entry, Cailleach is a seasonal deity who rules the winter months between November and May while the summer months are ruled by her counterpart Brighide who was transformed into St. Brigid or Bride (See *South Jersey Traditions* for the spring of 2009).

If Cailleach intends to make winter last longer she will make sure the

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Locally, A Forecast Left To Three Coatimundi Cuties



Coatimundi Day forecasters Carmella, Margarita and Floriensele at the Cobanzick Zoo in Bridgeton.

Courtesy of the Bridgeton News, 2/2/11...

"Fix your broken shovels and buy more salt. Get ready for six more weeks of winter."

That is the official 16th annual Coatimundi Day prediction made by Carmella, Margarita and Floriensele at the Cobanzick Zoo on Tuesday, announced by animal curator Kelly Shaw.

Shaw made the call after the three female coatimundis, or "coatis," briefly came out of their heated den, only to climb on the fence of their outdoor living quarters, avoiding the snowy ground, and head back to the entrance of their indoor sanctuary.

Coatimundi Day is Bridgeton's take on Groundhog Day, the February 2 holiday best known in association with Punxsutawney Phil's annual prediction

in Pennsylvania. According to folklore, if the predicting animal comes out of its burrow or den and doesn't see its shadow, an early spring will come. If the animal sees its shadow or retreats, an additional month and a half of winter should be expected.

"As you can see, there are no little tracks in the snow," Shaw pointed out before releasing the coatis, making their quick retreat back into their heated den little surprise.

Their preference for the warmer option makes sense given their origin: Coatimundis are native to South and Central America, found in the wild only as far north as Texas, where the Cobanzick Zoo coatis lived before coming to Bridgeton in 2006.

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Blessing The Animals – And Racing Them

The ground hog is not the only animal to receive special attention at midwinter. In the Roman Catholic Calendar, January 17 is the day for the traditional blessing of animals.

Officially it is St. Anthony's Day. His entry in "The Lives of the Saints" emphasizes St. Anthony as the "Patriarch of Monks," who gave up his riches and spent much of the rest of his life in solitude, beginning with his retreat to a ruin in the desert. There he was beset upon by devils in the shapes of pigs and other defiling creatures and was severely wounded, the so-called "Temptations of St. Anthony."



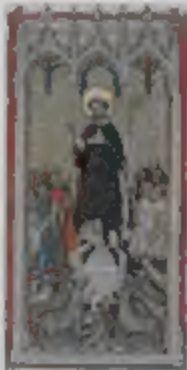
St. Anthony is best remembered for his temptations, here by the devil as a woman as depicted by the Master of Osservanza (left); but he also was patron saint of animals (right).

But St. Anthony of the Desert was also known as St. Anthony the Abbot, and he was the patron saint of the animal kingdom, as well as butchers, basket makers and gravediggers. The

blessing of the animals is most often observed in Italy and Spain, but also among some communities in the United States. This year in Madrid, according to an *Agence France Press* account, the blessing took place at the church of St. Anton where the faithful brought their pets, including dogs, cats, hamsters and pigs.

Pigs in fact may have led St. Anthony into his role as the animal's patron saint of animals – one account explicitly makes him the pig's patron saint. In some depictions the devil lays at his feet after Anthony withstood the temptations and in some communities

the devil is depicted as a pig.

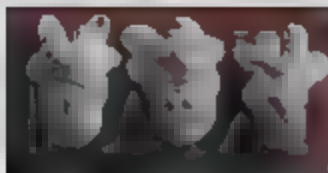


Another saint's day when animals are saluted is St. Todor's Day in Bulgaria, where it is sometimes known as Todoritsa or Iliyas' Easter. Legend has it that on this day Saint Todor puts on

nine fur coats, mounts a horse and in the best Groundhog's Day tradition goes to plead with God to let summer

The first Saturday off the Easter Lent, the East Orthodox calendar cele-

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Small loaves baked in the shape of horses' hooves are another Horse Easter tradition promoting health and fertility.

Blessing The Animals

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horses. *Tinzhurnulen* (Saint Theodore's Day). Early in the morning on Tordivnoven, the young unmarried ladies and the newlywed brides would knead and bake *hpesu-rolia*, then take them to the church and distribute them to their neighbors and relatives for horses' health's sake.

At noon there was horse racing, known as *khusheta*, in which the riders were all boys or young men. Before racing, the riders cleaned their horses, adorned their reins with colorful beads, and donned new shirts. The winning horse received new reins and a kerchief was tied around its neck, its owner got a new shirt or towel. Then the rider mounted his horse again and



All dolled up for Horse Easter, a Spring Bulgarian tradition.

visited all houses in the village to **greet** the horses for the holiday.

Also, after the races, the girls would expect rains to come. Then they used to wash their hair using the rain-water gathered in the horsehoe foot-marks, so that their hair would grow long and flexible as the horse's mane.

Another practice for health and fertility is implemented in some parts of Bulgaria. In the morning of the holiday, the young brides bake small loaves of bread in the shape of horse's hooves and distribute them to friends, relatives and neighbors. In some villages, when the mother-in-law gives the piece of bread, the young bride kisses her tongue so that the young horses that will be born healthy and agile.

THE FLOOD

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Elsewhere, however, the flood myth arose independently. But in at least one case ended an era the way the Egyptian and Deucalian deluges did. The Aztecs placed it in the era of the Fourth Sun, the Sun of Water, when the people grew wicked and ignited the worship of the gods. The loc, the god of rains vowed he would

destroy the world with a flood but spared a devout couple. Tatz and Nona had instructed them to hollow out a great log and take two ears of corn and nothing more. When the rains ended and the log landed on dry land, however, Tatz and Nona were so happy they caught a fish and ate it, contrary to Tlaloc's orders and in punishment were turned into dogs.

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Of Groundhogs, Mollusks And Radio Days

By Jim Alberston

The groundhog actually saw Lamont Cranston and was scared out of his skin which is very convenient and allows the farmer to avoid the process as outlined in the old traditional folksong, "Ole Groundhog," made famous by Doc Watson, the great singer and instrumentalist from Deep Gap, NC.

"Shoulder up your gun and whistle up your song, (repeat: Off to the woods for to catch a groundhog Ole groundhog," end of each verse) "Run here Saily with a ten foot pole. Wot that whistle pig out of his hole."

*I dug down but didn't dig deep
There was a whistle pig feet creep
Here comes Saily with a ruler
and a yeln
Groundhog grave as over her chin
Eat up the meat and save the hide
Best darn shoestring that ever
was tied
Look at them jokers. They're about
to fail!
Fat til their breeches won't button
up at all.
Meat's in the cupboard butter's in
the churn
If that ain't groundhog I'll be darn
little piece of cornbread sit on
a shelf
You want any more you can take
it off yourself*

(Repeat first verse in end)



The popularity of the radio program led "The Shadow" (aka Lamont Cranston) to become a comic book series.

The famous groundhog, a Punxsutawney Phil. A visit to Punxsutawney, PA, can be made at any time of the year to see exhibitors knot up a long winding road to a town park where the famous stump is located. An artificial one with a door in the back to hide the fake beast, and a set of double doors in the front from which he makes his annual appearance. If by chance, you should miss him in February, he can be viewed along with his several relatives in the groundhog zoo which is a large glass enclosure at the public library. Even if the library is closed, it's all and going are visible from an out-

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Artist In Profile

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Alan responds, "The McGill tunic is a red-based kilt with yellow and green on the red background. On informal occasions we wear our family tartans, but for special events, we wear the Holyrood tartan—a blue-based kilt named for the Queen's official residence in Scotland. In addition, the drummers and the drum major wear Glengarry caps, and the pipers wear Balmoral caps. The kilt has no pockets, so around the waist we carry a sporran, a leather pouch with a fur front piece."

"I have my kilt and uniform, if you ever need a hand," Norm remembers telling Joe Strummer. "For 11 years I had been a Civil War re-enactor with the 79th New York Highlanders, the Scottish Infantry regiment that wore tartans. Joe enlisted me as drum major, and for a year I directed the band with a sword, then he gave me a mace. I took drum major workshops at Valley Forge and in Connecticut. With the mace, you tell the band what to do. The head of the mace is for music commands and the ferrule is for marching commands. Holding the mace up and out to the side means the tune is ending. For marching tarts, the ferrule extends backwards to hook the last guy in line and pull him along."

Alan continues, "Nae Brecks has marched in parades from Cape May County, NJ, to Jim Thorpe, PA. The music selected depends on the occasion. For St. Patrick's Day, favorites are Garry Owen, When Irish Eyes Are Smiling, The Minstrel Boy, and The Wearing of the Green. On Fourth of July, we do American patriotic songs; and for Scottish events we play Scot-

land the Brave, and Bluebells of Scotland. Sometimes Norm and I march with the Sand Piper's Pipe and Drum Band of the Atlantic City Fire Department. Many bands are identified with fire departments, and pipers often play at funerals of their comrades. We play hymns like Amazing Grace, Going Home, and Flowers of the Forest."

"Nae Brecks plays at special events like Celtic weekend at Cold Spring Village. When we perform there," Norm confides, "people ask me what I wear beneath my kilt. I tell them truthfully that beneath my kilt I wear shoes and socks." Quickly Alan explains, "Our black shoes, called gillie brogues, have four-foot laces wrapped around the lower leg, twisted three times in front and back, and tied with a bow in front. The woollen hose are off-white and folded over with a garter to keep them up. A small sheathed dagger called a sgian-dubh or black knife is tucked inside the top of the hose with just the upper portion of the hilt being visible."

"Our premiere Scottish event," Norm proclaims, "is the annual Rabbin Burns dinner on 25 January, sponsored by the Galloway Township Burns Supper Society. Alan used to have it at his house until it got out of hand. After saying the Selkirk Grace, the piping begins and Burns' famous *Address To A Haggis* is read. The event concludes with the singing of Burns' poem, *Auld Lang Syne*."



Bagpiper
Alan McGill

Of Groundhogs, Mollusks And Radio Days

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For those unable or unwilling to visit Pennsylvania, Phil has various and sundry cousins at zoos throughout the country including Staten Island Chuck and a few local buddies. For years Contamundi Dom was the weather prognosticator at the Bridgeton Zoo until his retirement due to expiration. (See story on page 9)

His job is now covered by a cummence of three female contamundis. After ten no doubt.

The most unusual of the animal psychics is Martin Z. Mollusk, a hermit crab in Ocean City, New Jersey. Rather than predicting the weather, Martin predicts the early arrival of Summer in the resort town. He is quite the celebrity with a float in the annual Doo Dah parade and a beauty pageant in his honor. Mr. Mollusk has held this



Martin Z. Mollusk.

esteemed position for 35 years and is still going strong.

But, of course the winner and still champion is Punksutawney Phil who continues to look for Lamont Cranston better known for the question he posed as his alter ego:

Who knows what evil lurks in the hearts of groundhogs? The Shadow knows. — Mmmmmmmmmmm-ha-ha-ha-ha.

And now we will have six more years of old time radio.

Getting To The Root Of Groundhog's Day

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weather that day is sunny so that she can gather all the wood she needs. If the sun does not shine, the Gaelic people took it to mean Caillench was asleep and winter almost over.

The notion of the weather on Candlemas as a prognosticator of winter's length is also mentioned in another work cited in "The Book of Days," "Vulgar Errors" by the 17th century British author and historian Sir Thomas Browne.

He quotes a Latin couplet:

*Si sol splendet Marta purificans
Major erit hiemps post festum quam
fuit ante.*

Which Chambers translates into English laced with Scottish dialect as:

*If Candlemass day be dry and fair
The half o' winter's to come and mair
If Candlemass day be wet and find
The half o' winter's gae at Yule.*

The origins of Groundhog's Day that may well have led to its celebration among the Pennsylvania Dutch settlers are also brought up by Chambers, who cites two German beliefs.

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Three Coatiundi Cuties

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Five-year-old Carmella, Margarita and Florimel follow Dominique Coatiundi in a tradition begun by Dom Coatiundi, the original Co-hanzick Zoo Coatiundi Day predictor, who held the position for about nine years before his death. This year's was a collective decision, unlike last year, when two coatis predicted more winter and one indicated an early spring.

Zookeeper Alison Bohn joked that Eric Murgun, the zookeeper who tends to the coatiundi, had been providing them with news feeds and graphs to make sure they made an informed group decision for 2011's event. Regardless of their reasons, even the temptation of eggs for treats did not encourage the coatis to stick around outdoors long enough to call for an early spring.

Dorethy Kostek, a zoo guest originally hailing from Punnasutawney, warned that the Bridgeton coatiundis have been pretty accurate in past years, in her experience attending about four Coatiundi Days. "To my knowledge, the coatis have a better average than the groundhog has," she reported.

Although Kostek has never attended the official Groundhog Day ceremonies, she and her husband, Bill, attend a two-week Groundhog Festival held in Punnasutawney every summer. She did get to meet Punnasutawney Phil and even pose for a picture with him at the Punnasutawney High School Class of 1945's 50-year reunion.

For Kostek, however, the pupus surrounding Groundhog Day takes a back seat to Coatiundi Day.

"Whether or not the groundhog sees his shadow, Punnasutawney usually gets six, eight, ten more weeks of winter, but it's a nice tradition," she said. "I just plant, right down enjoy Coati Day."

Kostek admitted that, although they intended to begin celebrating Phil's upcoming birthday on February 12, her husband was tempted to avoid the wintry weather by napping in the car.

Apparently, Carmella, Margarita and Florimel had the same idea as they forecast a long winter in Bridgeton.

Getting To The Root Of Groundhog's Day

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One is a proverb that "the shepherd ~~should~~ ^{should} ~~teach~~ ^{teach} the wolf enter his stable on Candlemas day than the sun."



The other is even reminiscent of Punnasutawney Phil: a belief that the badger peeps out of his hole on Candlemas Day and when he finds snow, walks abroad; but if he sees the sun shining he draws back into his hole.

Lexicon

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"It was at this point," the narrative to be found at the website www.nathaniel-language.org, "where even the most righteous people were disobedient, that the god destroyed the world, ushering in the present era of the Fifth Sun."

Wheaton Arts and Cultural Center's mission is to engage artists and audiences in an evolving exploration of creativity. This mission is advanced through the interpretation of collections and exhibitions; education initiatives and culturally diverse public programs; residencies and other opportunities for artists.

The Folklife program at WheatonArts has provided multicultural, multigenerational programs and educational resources since 1995, engaging and serving more than 53 ethnic and cultural groups throughout South Jersey. Our goal is to continue educating our readers about different cultures residing in South Jersey and thus learning more about our own - whoever we are, wherever we came from...

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Leafy Area

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